A

SERMON

PREACHED

AT

St Patrick's Church, DUBLIN,

On the 16*th.* of *Novemb.* 1690.

BEING THE

Day of Thanksgiving

FOR THE

Preſervation of His MAJESTIES Perſon, His good Succeſs in our Deliverance, and his Safe and Happy Return into *England.*

Before the Right Honourable the *Lords Juſtices* of *Ireland.*

By *WILLIAM KING*, D. D. Dean of St. *Patrick*'s, Dublin.

LONDON, Printed for *Robert Clavel* at the *Peacock* in St. *Paul*'s *Church Yard*, 1691.

To the Right Honourable,

Henry Lord *Sidney*, Viſcount Sheppy:

AND

Thomas Conningsby, Eſq;

Lords Juſtices of *IRELAND.*

May it pleaſe your Lordſhips:

THis Sermon was at firſt Compoſed, and is now Publiſhed with peculiar reſpect to their Majeſties Subjects in this Kingdom. Thoſe in England, who had the Advantage of Enquiry and Correſpondence, need not the Informations here offered. But the Proteſtants of this Kingdom have been ſo long, and induſtriouſly kept in the Dark, and not ſuffered to look into the Deſigns of thoſe that had them in Subjection; (further than they felt the effects of them) that many may be Strangers to the full extent of thoſe Deſigns, and the Miraculous ſteps of Providence by which they have been Delivered from them.

I know much more might be ſaid, and has been ſaid on this Subject. But I have choſen thoſe points that ſeemed to me moſt Proper for

the Occaſion: And I hope enow to ſatisfie us all of the great reaſon We have to Praiſe God for our wonderful Deliverance; *which was the deſign of the Diſcourſe.*

Your Lordſhips can witneſs what ſenſe the Proteſtants of this City have of it; and for ought appears, the whole Body of them through the Kingdom, are in their preſent Majeſties Intereſt to a Man. *Which could never have happened, If the* Late Government *had been in any meaſure* Tolerable *to them. And had others, inſtead of being at* eaſe *where they were at that time, Lived* here, *under the Government they fancied ſo* Indulgent, *I doubt not but they would have had the ſame Sentiments with us, and been* cured *of their* Folly.

* *Your Lordſhips have come to the Government of this Kingdom in an* ill, *and* Unſettled Poſture of Affairs: *But you need look back only, to Preſidents in* each *of* your own Families, *to Guide your Management with the happieſt Succeſs your Anceſtors Governed it, in times as difficult as the preſent; and had the Chiefeſt part in Reforming the Superſtition and Barbarity of the Natives; and*

* Sir *Henry Sidney* Five times Chief Governor between the years 1557. and 1578. *Adam Loftus* Arch-Biſhop of *Dublin*, three times Lord Juſtice between the years 1582. and 1600,

in

in ſettling Religion on that happy Foot, on which it has ſince ſtood: But they, *and* all ſince *have been forced to leave the Work Imperfect: It remains now, I hope, to be perfected by You.*

Your Lordſhips may reaſonably conclude, That, it is not an eaſie undertaking *to Civilize and Reform this Nation; ſince ſo great Perſons were not able to perfect it: And yet that* it is to be done, *becauſe they went* ſo far *in it. For want of a Vigorous Proſecution, it has been to do a-new, every* forty years, *hitherto; Your Lordſhips have the Experience of many ſuch Periods to direct you how to do it effectually. We hope, and heartily Pray, That, it may now at laſt have its Accompliſhment in* Your *Hands, under their Majeſties Government; and that this may be one of the Bleſſings of* their *Reign: Providence has given you an opportunity of making your* Selves, *and your* Memory *Grateful to* Preſent *and* Future *Ages, by becoming happy Inſtruments in it. That you may be ſuch, I hope Your Lordſhips will believe is, by none more Zealouſly deſired, than by,*

My LORDS,

Your Lordſhips moſt Humble
and Obliged Servant

WILLIAM KING.

A

SERMON

Preach'd on the 16*th.* of *Novemb.* 1690.

Pſal. 107, 2*d.* and 3*d. Verſes,* Old Tranſlation.

Ver. 2. *Let them give Thanks whom the Lord hath Redeemed, and Delivered from the hand of the Enemy.*

Ver. 3. *And gathered them out of the Lands; from the Eaſt, and from the Weſt; from the North, and from the South.*

THankſgiving is all the *Tribute* we can pay to Heaven; and 'tis ſo *eaſie* a *Return* for our *Beings*, and the *many Comforts* we receive from thence, that he is very inexcuſable, and unworthy the Mercies he receives, who is backward in ſo *eaſie* an Acknowledgment: *Hence* the whole World has ever look'd on it, as the ſecureſt way for continuing their preſent, and procuring new Bleſſings, to own God to be the Author of them; and to expreſs their Gratitude in *Hymns* and *Sacrifices*, and in other *Acts of*

Devotion and *Thanksgiving:* As appears not only from the People of God in the *Old Teſtament*, but likewiſe from the yet remaining *Devotions* of the *Ancient Heathen.*

This *Pſalm* is a ſolemn Form, uſed by the *Jewiſh* Church on ſuch occaſions. 'Tis not material to explain to you the firſt occaſion of its being made; it ſufficiently appears from my Text (which is the Introduction to it,) that it was deſigned, as a *Solemn Return* of Praiſe to God, for Redeeming the *Iſraelites* from Captivity; for delivering them from their Enemies; and bringing them back to their own Country, whence they had been driven by *Violence* and *Oppreſſion*, ver. 39. 40.

Now this is ſo exactly *Our Caſe*, and the deſign of our preſent Meeting; that I think there is no more incumbent on me, than to endeavour to beget in you a due ſenſe of it, and to ſtir you up to an hearty Acknowledgment of Gods preſent Mercies to us: And I promiſe my ſelf ſome Succeſs in this Undertaking, and that the Conſideration of the following Particulars will make the ſame Impreſſion on every body concerned, as they have done on me.

Firſt, Therefore let us conſider our *Deliverance.*

And Secondly, The *Returns* we are obliged to make for it.

In our *Deliverance* we ought to *Reflect.*

I. On the *Depth of the Contrivance, and Deſign againſt us, from which God has graciouſly been pleaſed at this Time to Deliver us.*

II. On the *great Extent of it.* All Princes in *Europe*, eſpecially ſuch as profeſs the *Reformed Religion*, being ſtruck at by it.

III. On the *Miraculous Concurrence of Providences for our Deliverance, in breaking this Deſign ſo deeply laid, and vigorouſly Proſecuted.*

You

You all have ſuffered ſo much by this Deſign; and the Memory of your Dangers and Deliverance from it, is ſo freſh before you; that I need not trouble you with the Particulars of it: 'Twas, in ſhort, to deſtroy *you* and *your Religion*, and enſlave all *Europe* under the Tyranny of the *French King*.

I. The *Depth* of this Deſign appears: *1ſt. From the length of Time, wherein it has been forming and carrying on.* Some, and not without Reaſon, date it from the very beginning of the *Reformation*; ſome from the Reſtauration of the *Royal Family*, and ſome from the *Pyrenean* Peace; but as it immediately concerns theſe Kingdoms, we can trace it by many Footſteps from the year 1670. ſince which Time, not only *we*, but *all Europe* have groaned under the Fatal Effects of it. As to this Kingdom of *Ireland*, we find a Scheme of it laid down at large, in a Paper formerly found in the Earl of *Tyrconnel*'s Houſe, (then Collonel *Talbot*) dated *July* 1671. Suppoſed to be drawn up by his Brother *Peter Talbot*, then Titular Arch-biſhop of *Dublin*, and accidentally dropt about that Time. Several Copies of which, have for many years been in Proteſtants hands. In this Paper are propoſed the *Modelling the Army*; the admitting Papiſts into *Corporations*; the bringing them to ſerve in *Civil* and *Military Employments*; and the raiſing a *vaſt Army* of them, to be tranſported into *England* on occaſion.

One Particular in this Paper is Remarkable; 'tis in theſe Words: "*The Toleration of the Roman Catholick* "*Religion in* England *being granted*; *and the Inſolen-* "*cy of the* Hollanders *taken down*; *a Confederacy* "*with* France, *which can influence* England, *as* Scot- "land *can alſo, will together, with God's Bleſſing, make* "*His Majeſty's Monarchy abſolute and real.* Where we ſee that the *Deſign* was to make the King *abſolute*:

And the Means propoſed, *Toleration of Popery*, a War with *Holland*, and a League with *France*; all which were at that time put in practice, and have been proſecuted vigorouſly to this day.

But 2*dly*. We ſhall better underſtand the *Depth* of this Deſign againſt us, if we reflect on the *Power*, *Policy*, and *Number* of the Perſons engaged. The *Power* and *Money* of *France*; the *Cunning* and *Craft* of the *Jeſuits*; the numerous and bigotted *Roman Clergy*; the *Wealth* and *Arms* of *England*, were all to be employed to our Ruin. The indigent and deſperate *Papiſts* of *Ireland* were to be Armed, and let looſe upon us; The common Enemy of the Chriſtians, the *Turk*, and *Ravaging Tartars* were called into Chriſtendom, to promote this Deſign, and their deſtructive Methods of managing Wars by *univerſal Slaughters*, *Havock*, and *Burnings*, brought into Practice by the *more Unchriſtian French*: And to Crown their Deſign for the general Slavery and Deſolation of *Europe*, Proteſtants were *cajolled*, *bribed* or *compelled* to fight againſt, perſecute and devour *one another*. All which might be proved by undeniable Inſtances, if this Sermon were deſigned for a Hiſtory.

But 3*dly*, We may have a further *Idea* of the *Depth* of this Contrivance, from which God has hitherto delivered us, if we conſider the Methods uſed for effecting it: Had it been hatched in Hell, it could not have been more a Myſtery of Iniquity than it was; more Black and Villainous Means could not have been applied to bring it to Perfection.

For 1*ſt*. We find *Wicked*, and *Treacherous Leagues* and Conſpiracies entred into, in order to carry it on: One of which is more eſpecially Notorious and Remarkable for its *Folly* and *Falſhood*. A *League*

ſo

ſo contrary to all *Sence*, as well as *Faith*, that the great Princes concerned in it, are yet aſhamed to own it; a *League* ſo miſchievous to *Europe* in general, and ſo deſtructive to *England* in particular, that it has brought them to the very Brink of Deſtruction: And it is only God's Miraculous Providence that could, or yet can preſerve them; a *League* that broke the *Ballance* of *Europe*, ſo carefully preſerved by our wiſe Fore-Fathers, and by that means has *advanced* one, by *depreſſing* and *ſinking* all the reſt. This is that Fatal *Confederacy with France*, propoſed in the Fore-mentioned Paper: Theſe are the *Engagements of Friendſhip and Alliance*, which Monſieur *D' Avaux* the *French* Ambaſſador, tells the *States* of *Holland*, in his Memorial of *September* the 9*th*, 1688. *The King his Maſter had with the King of* Great Britain; This is the ſecret Treaty Abbot *Primi* tells us, *His Britannick Majeſty ſigned in the Year* 1670, *whereby he ſhould have ſecured to him an abſolute Authority over his Parliament, and the Re-eſtabliſhment of the Roman Catholick Religion in his Three Kingdoms*; This is the *Alliance with* France, which *Moloony* the Popiſh Biſhop of *Killaloo*, in a Letter of his to Biſhop *Tyrell* of *March* 8*th*. 1689. (the Original whereof was found amongſt the Biſhops Papers, and is ready to be produced) is ſo very angry that ſome *Trimmers* (as he calleth them) *obliged* King *James* to *diſown*; and this is the very *Source* and *Fountain* of all the preſent Calamities of *Europe*, but more particularly of ours.

A ſecond Method of carrying on of this Conſpiracy to Ruin us, was, by *corrupting* Miniſters, by granting *large* Penſions, and *multiplying* Bribes. I wiſh this means of promoting this wicked Deſign had

ſtopped

ſtopped at Miniſters, and that the Honour of Princes had ſet them above the Suſpition of taking Bribes; for we are willing to think that it ſhould be below the Majeſty of a *Crowned* Head to turn *Penſioner*, or to ſell his *Crown* or *People* for *Lewis d' Ors.*

A Third Means for carrying on this Contrivance againſt us, was *Murthering* and *Poyſoning*: An Art too much practiſed of late in ſome Courts. And 'tis obſervable, that wherever the Life of a *Proteſtant*, ſtands between a *Papiſt* and an Inheritance, it is of no long continuance; nor doth any Prince begin to appear vigorous or terrible to *France*, but he is in danger to be taken off in the Prime of his Age, and that not without Suſpicion of Foul Play; witneſs Prince *Lewis* of *Brandenburgh*, and the Duke of *Lorrain.* There is much Gold in *France*, and there are every where wicked Men ready to be bribed to do any thing; and 'tis not ſuppoſed of ſome that they ſcruple much to make the Experiment what it is able to do.

But 4*thly.* Where they could not *Murther Proteſtant* Princes, (it is hard to ſay where they have not attempted it) they endeavour to defeat them of their *Succeſſion.* We all are ſatisfied that *this* was the only *Womb*, that conceived a *Prince* of *Wales* for us, and gave him a Birth. There was an Attempt of the ſame kind, in the days of Queen *Mary*, which did not ſucceed to their mind, but *Time* and *Experience* make Men wiſer: Hence it is, that the Contrivance that proved *abortive then*, did with *us* come to *Perfection*; but in ſuch a manner, that at the ſame rate (if allowed) we might be ſure never to fail of an Heir, to defeat a *Proteſtant Succeſſor.*

A 5*th.* Means of promoting this Deſign, was, by calling the *Turk* into *Europe*, and by ſupporting that common Enemy of *Chriſtianity*, to the Ruine of thoſe that

that profeſs the Holy Name of *Chriſt*. And the *French* King, that he might embroyl Chriſtendom by *Sea*, as well as by *Land*, has made his Pride ſtoop to his Intereſt, and condeſcended to buy a Peace with the *Algerines*: Covenanting with them, to aſſiſt them in their Pyracies, and their Enſlaving Chriſtians. A *Man* and his *Deſigns* are known by his *Friends* and *Confederates*: Now the *French* King's Allies are, the *Banditi* of *Italy*, the *Pyrates* of *Algiers*, the *Turks* and *Tartars* of *Aſia*, and the *Tories* of *Ireland*: What a Mercy of God is it, to give us a Deliverance from the Conſpiracy and Deſigns of ſuch Monſters.

The *Depth* of this Deſign appears from a ſixth Method uſed to Effect it, and that was, to ſtir up and Animate one Party of *Proteſtants* to *Bite* and *Devour* another, 'Tis not bare difference of Opinion that makes Men of different Sects, ſo ſtrange and unſociable to one another, as we commonly obſerve them to be; but their Strangeneſs and Enmity proceeds either from Intereſt, or from ſome peculiar Principle that obliges them to Perſecute and Deſtroy all that differ from them, tho' in a Trifle: Where neither of theſe happen, or where Men of different Opinions are not Encouraged, or ſuffered to hurt one another, we ſee they live very eaſily, and lovingly together: Of which *Holland* is an undeniable Inſtance: And likewiſe *this* City under our Late Common Sufferings; in which the Generality of *Proteſtants*, notwithſtanding their Difference in Judgment, lived with much Mutual Confidence and Friendſhip. But it is a Principle of the *Roman* Church, that every Prince within his own Dominions, is obliged to Extirpate, and Deſtroy all *Hereticks*: And that under no leſs a Penalty than *Depoſition*. This is required of Princes

Princes by the Councils of *Lateran* and *Conſtance*, and all *Popiſh* States, and Princes have been ſo True to it in their Practice, that I do not remember that there has been, nor believe that there is at this preſent, any Prince or State of that perſwaſion, who doth Tolerate any Religion beſides their own, in their Country, where they are able to ſuppreſs it with ſafety to themſelves: And they have generally been ſo eager upon it, that many have attempted it to their own deſtruction. No wonder therefore if their Perſons, and Religion be very Odious to Men of different perſwaſions; ſince Every body Naturally hates one that is always ready to do him a Miſchief. But I wiſh that they had kept this Principle to themſelves, and not induſtrioufly ſowed it amongſt *Proteſtants*, among whom they firſt, by their Emiſſaries ſow Falſe Doctrines, and raiſe Schiſms; and then ſet up others to Perſecute, and Deſtroy thoſe whom they themſelves have ſeduced. And when they have prevailed with one party to *Bate*, *Worry*, and *Exaſperate* another to the Height, they then take them off for a time, put the *Rods* and *Axes* into the Hands of the *Oppreſſed*, and whilſt they yet ſmart under their ſufferings, they ſtir them up, and Encourage them to Revenge themſelves on their Perſecutors. By which arts they make the breach irreconcilable, and the difference, tho inconſiderable in it ſelf, to become the ground of an Eternal Schiſm and Feud, between the Parties whom they have thus Daſhed againſt one another.

We all know that theſe were the Methods uſed to ſet us together by the Ears, ever ſince the Reformation, and in the *Two laſt Reigns* 'twas particularly obſervable, that *Toleration* and *Perſecution*, ſucceeded one another by turns; and were timed juſt

juſt as they ſerved moſt effectually to ſet People a madding againſt one another. One day the *Laws* muſt all be put in execution, and none muſt be a Favourite, that would not be forward to *execute* them; the next day the Perſecution muſt not only be ſtopped, but the inſtruments of it expoſed to the revenge of thoſe they had exaſperated, and forced to take their turn in ſuffering, by the *Actions* and *Law-Suits* of ſuch as they had wronged. Thus the common Conſpirators againſt our *Peace*, *Liberty*, and *Religion*, blew the Coals, and kindled a flame amongſt us, that was like to devour us all: And 'tis God's great Mercy that we have eſcaped it. Theſe are a few of thoſe conſiderations which might be offered to ſhew the depth of this Deſign, from which our good God has graciouſly redeemed us.

II. But I haſte to the ſecond Head of my Diſcourſe, whence we may have occaſion to magnifie God's goodneſs in our *Deliverance:* and that is from the *extent* of the deſign againſt us, which was equal to its *Depth*, it being of a vaſt and comprehenſive Nature.

The true and great Deſign was, to ſatisfie the *Ambition* of the King of *France*, by advancing him to the *Univerſal Monarchy* of the *Weſt: England* might be cullied and wheedled with the imaginary pleaſure of *Maſtering* his *Parliament*, of getting his *will of his People*, and ſettling *Popery*; *Holland* with the hopes of Gain and free Trade; the *Pope* and *Emperor*, with the ſpecious pretence of re-eſtabliſhing the Catholick Religion; but the true and bottom deſign was, to enſlave *Europe*, and to make the French King as great and as pernicious to the *Weſtern* Princes and States, as the *Turk* has been to the *Eaſtern*. And *they* did not miſs the matter, *who* in the Emblem repreſented theſe two as ſawing the Globe

Globe a ſunder, whilſt the King of *Englands* part was to pour in Oyl, to make the Work more eaſie for them: A thing ſo deſtructive to the true Intereſt of his Crown, that it is a Miracle, how he could be prevailed on to accept of the Employment; much more how he ſhould be able to prevail with his Subjects to aſſiſt him in it. Whatever he pretended of the *Stubbornneſs* or *Ungovernableneſs* of the People of theſe Nations, it certainly argued a very *Paſſive* and *Submiſſive* Temper in them, to give Money ſo *liberally*, and to Fight ſo *fiercely* as they did, to deſtroy themſelves and their Fellow-*Proteſtants*; to make ſport for their common Adverſaries, and ſerve the Intereſts of their moſt *inveterate* and moſt *dangerous* Enemy, the *French* King.

Secondly, The Deſign was *Univerſal*, and aimed at the deſtruction and enſlaving all the Kingdoms and States of *Europe*; no Diſtinction of *Proteſtant* or *Papiſt*, *Enemy* or *Ally*, *All* were equally devoted to Deſtruction in it.

The Duke of *Lorrain* was actually turned out of his Dukedom; the Prince of *Orange* (His Preſent Majeſty) was deprived of his Principality of *Orange*; the Empire was partly to be given up to the *Turk*, and the remaining Princes were to apply themſelves to *France* for Protection, and to chuſe his Son King of the *Romans*; the Dukedom of *Savoy* was to be brought in, under the Notion of *Pupillage*; the Princes of *Italy* were *frightned*, *bought*, or *wheedled* out of their ſtrong Holds, and the Keys of their Country (ſuch were *Caſſal* and *Guaſtale*) put into *French* hands: *Scicily* was perſwaded to Rebel, and ſollicited to ſerve the *Spaniard*, as they had done the *French* before in the famous Veſpers; *Genoa* was to be bombed, *England* bought, and *Holland* drowned; *Spain* had a barren Queen (deſignedly made ſo (as many

many believe) put upon him, that his Crown might fall to *France* by Succeſſion; the Northern Kingdoms, whoſe Cold and Diſtance ſecured them from immediate Attempts, were yet taken off from aſſiſting their Neighbours, and *brought* into ſomething *worſe* than a *Neutrality*. The great Contrivers and Managers of theſe, were the *French* King, the Great *Turk*, and I need not name the *Third, in Triumvirate*. 'Tis too much, that we groan yet under the Miſchievous effects of their Conſpiracy, which has been no leſs pernicious to all *Europe*, than that of *Anthony*, *Lepidus* and *Auguſtus*, was to the *Roman* Common-Wealth. There is no doubt but all theſe have been *deſigned*, *attempted*, and *almoſt brought* to *Perfection* within theſe Twenty Years, by ſtrength of this Confederacy. And there is not one Prince or State in all *Europe*, that has not been concerned in the fatal effects thereof.

But 3*dly*, This Deſign was levelled more immediately at the Deſtruction of the Proteſtants of *Europe*; the *Extirpation of the Peſtilent Northern Hereſy* has been long known to be the principal Article in it, and was probably the Pretence and Bait, that induced His *late Majeſty* to eſpouſe it. He was not fonder of being *obeyed without Reſerve*, than of *propagating his Religion*; and perhaps he chiefly deſired an *Abſolute Authority* over his Subjects, that he might compel them to come into the *Boſom of his Church*. What buſineſs had he with a ſtanding Army, or numerous Troops of Dragoons, but to employ them as Miſſionaries, to Convert his Heretical Subjects? The Example of *France* had taught him their uſe; and that *Dragooning* was a much more effectual way to *Reconcile* Men, than *Sermons* or *Arguments*. In ſhort, by this Conſpiracy, the Proteſtants of *France* are already deſtroyed; thoſe of *Savoy* turned out

of

of their Country; those of *Holland* have been invaded, and forced to cover themselves with their Waters; and as for us in *Ireland*, I need not tell you how we have been used, the least hint is sufficient to refresh your Memories, and the Danger we have escaped, is yet so near, that it supersedes all Necessity of a Description. It has been said of some, that when they have been shewed the *next morning* the Danger they escaped *in the night*, they have dyed with Apprehension. I am sure no Precipice can have a more dreadful prospect to those that have escaped it, than our Danger ought to have, and will have to all that duly consider, and look back on it. But God has *Redeemed* and *Saved* us out of our Enemy's hands; He has brought us back into our own Land, and we are now before him this day, to magnifie him for our Deliverance. Let us therefore join in that which is the Chorus of this Psalm, *O that Men would praise the Lord for his Goodness, and declare the Wonders he doth for the Children of Men.*

But 4*thly*. This Conspiracy had a peculiar respect to the Free States of *Europe*: 'Twas about the time of the entring into this League that famous Saying was applied to *Holland*, *Delenda est Carthago*; it was pretended to be of ill consequence to Princes and Crowned Heads, to let a Common-Wealth be their Neighbour, lest the sight and example of Liberty might influence their People, they combined therefore to destroy them, that the Slaves of *France* might not understand, that there was a milder Government in the World, than the Tyranny of their Master. If His present Majesty could have been prevailed on, to come into the Confederacy, he needed not have ventured his Life to rescue *England*, and merited a Crown by such hazardous Un-

Undertakings. He might have been a KING out of hand in his own Country, and ſecured of his Succeſſion to the Engliſh Throne; but he ſcorned Crowns of *Lewis*'s giving, much more one that he could not take without injuring his Country, the Liberty of which is due to his *Anceſtors*, and the Preſervation of it to *Himſelf*. But when they could not corrupt, they reſolved to deſtroy him, and that more particularly, becauſe they look'd on him as the *Patron* and *Defender* of the Liberty of *Europe*; to which they on all occaſions declared their Enmity. 'Tis not imaginable, with what Paſſion and Zeal their whole Party *here*, uſed to enlarge on the Praiſes of an *Abſolute* Government, how impatient they were to hear any one name to them, the *Laws*, the *Liberty* of the *Subjects*, or a *Common-wealth*. No, the *King's Will* was the *only Law* they could endure to hear of; and they mightily admired and praiſed the *ſubmiſſive* Temper of the *Mahometans*, that counted themſelves happy to be under a Power which, when it pleaſed, might preſent them with a *Bow-String*. They did not mince the Matter, but only profeſſed, That they deſigned to free the King from the *Chains* of the *Laws*, and the *Pupillage* of *Parliaments*: Or, as the Iriſh Propoſals I mentioned before, word it, *Make his Monarchy abſolute and real*. The very Terms of the League, according to Abbot *Primi*, were to *ſecure* to the King *an abſolute Authority over his Parliament, and the Re-eſtabliſhment of the Roman-Catholick Religion in the Three Kingdoms of* England, Scotland *and* Ireland.

But, 5*thly*. This Confederacy, or rather Conſpiracy, had a peculiar relation to *Ireland*. The great Body and Magazine of Men, whoſe Hands were to perform this Work in theſe Kingdoms, were to be raiſed out of *Ireland*; the *Iriſh Propoſals* I have ſo often

often mentioned, promiſe 150000, part of them were to be the King's *immediate Guards*, part of them the *ſtanding Army* of *England*, and all of them the *Inſtruments* of our *Slavery*. In order to make them conſiderable, and to hire them to do their Work cheerfully, *Ireland* was to be ſeparated from the Crown of *England*, and made independent on it; The *Engliſh* Intereſt in it was to be deſtroyed, and the Proteſtants, under the Notion of *Whigs*, *Fanaticks*, *Cromwelians*, roo'ed out of it. How near theſe things were to taking effect, you can all witneſs. They were not only deſigned and attempted, but actually, for the moſt part, executed upon us; our *Eſtates* were taken away, and this Kingdom cut off from *England*, by Acts paſt in their late pretended *PARLIAMENT*; our Houſes were filled with Souldiers and Dragoons, our Churches poſſeſſed by *Romiſh* Prieſts, our Perſons ſhut up in Priſons, and our Religious Aſſemblies interdicted. Our *Friends* and *Relations*, our *Nobility*, *Gentry*, and *Clergy*, driven for the moſt part out of the Kingdom, attainted for Life and Eſtates, and an Army ready to be tranſported into *England*, if God had not put a ſtop to their *Deſigns*, and *confounded their Devices*. 'Tis by His mercy *we are redeemed from the Lands, from the North and from the South*, and therefore let us give Thanks unto Him, and Praiſe Him.

You ſee then the *Extent* of this Deſign, that it took in all the Princes and States of *Europe*, that it ſtruck at our *Eſtates*, our *Liberty*, our *Lives*, and above all, at our *Religion*; that it was carryed on by many and powerful hands, and by the moſt ſecret and efficacious Methods; And who elſe could defeat ſuch a Contrivance, or put a ſtop to it, but the ſame God that *bounds the Sea with a Heap of Duſt*,

and

and ſays to the Waves thereof, hither ſhall you come, and no farther.

III. Which is a proper Introduction to my third Head, *The Miraculous Concurrence of Providences for our Deliverance, in breaking this Deſign ſo deeply laid, and vigorouſly proſecuted.* Theſe were ſo many, and ſo remarkable, that I doubt whether ever any Revolution was accompanied with a Chain of ſuch ſtrange and unaccountable Accidents, I ſhall mention only a few, that every body muſt have obſerved, and leave you to judge, whether the Finger of God muſt not be acknowledg'd in them.

Firſt therefore, it was ſtrangely unaccountable, that the *Pope*, who ſeemed to have a great Stake and Intereſt in this Deſign, and as one would imagine, was moſt deeply concerned in the Succeſs of it, ſhould upon a triſle, break with the *French* King, and not only deſert his Party, but moſt cordially eſpouſe the oppoſite ſide: And that the King of *France*, who never before ſtruck at any thing when *Intereſt* was in the caſe, upon the *Worlds* counting it baſe or wicked, ſhould refuſe his Ghoſtly Father common Juſtice in Matters of ſo little moment, as the *Regale* and *Franchiſes*. It is plain, that the *Pope* has Right on his ſide on both theſe, and that the *French* King was not much concerned, either in Profit or Honour to defend them: The *Regale* being a new Uſurpation, and the *Franchiſes* an ancient Nuſance: Yet ſo obſtinate have both ſides proved in the Conteſt, that we hope 'tis become irreconcilable. Now if this had not happened, the Counter League of the Princes of *Europe* to the *French* Conſpiracy, could hardly have been entred into or continued. 'Tis this takes off the Odium from the *Emperor* and King of *Spain*, of aſſiſting His preſent Majeſty to redeem *England*, and deprives the *French* King of the

the Advantages he propoſed to himſelf, by declaring this a *War* of *Religion:* It being ridiculous to pretend a *Holy War* againſt the *Father* and *Head* of *his* Church. This averſion of the Pope to the *French* deſigns is, an Obſtacle in the way, that neither *Lewis* nor *James*, can yet get over, tho' the one begs hard, and the other offers fair to remove it: Having proffered the Pope all that he deſired at firſt, and to oblige the French Clergy to own his *Infallibility* into the bargain.

Thus God ſhews, that *the Hearts of Kings are in his Hands*; that he can make them *ſtoop*, and do *mean* things, when it will do them no good; and *obſtinate*, when yielding would be ſerviceable to them. It cannot but be eſteemed a further Providence, that two *Popes* ſhould ſucceed one another of the ſame humour, (which is not common) and ſhould perſevere in the ſame Enmity to *France.*

But 2*dly*. It muſt be owned as a *ſignal* piece of *Providence* in God, to have raiſed up a man endued with the *Courage*, *Cloſeneſs*, and *Activity* of his *preſent Majeſty*; who durſt attempt ſo ſtrange and (in human probability) ſuch an impractical thing as our *Deliverance*. 'Tis a rare thing in the World, that one man ſhould have the *Dexterity* to *Engage*, and the *Wiſdom* to *Manage* ſo many *Different* Intereſts into a *Confederacy*, and argues a particular *Providence.*

3. It was another piece of *Divine Ordering*, that His Majeſty ſhould be ſo particularly intereſſed and engaged to undertake this Work, before it was too late, and our Deſtruction unavoidable. If we had gone on a few years in the courſe, in which we were, in all probability our Condition would have become altogether deſperate. But the eagerneſs of

of the Conſpirators to cut off Their preſent Majeſties from all hopes of Succeſſion to the Crown, made them introduce a Prince of *Wales*, two or three years ſooner than they were ready for him. They knew very well when *he* appeared, the Perſons *concerned* would be provoked to the height, and that then, if ever, Their preſent Majeſties muſt appear for *their Right*, and the *Kingdom*, for their *Deliverance*, againſt which They were not as yet prepared: For they had not yet ſufficiently *trained* the *Iriſh*, nor filled the Army in *England* with *Papiſts*, for want of which they were not able to make any Reſiſtance againſt the Prince of *Orange*, having awakened him, before they were prepared for him, and neceſſitated him to make his Deſcent into *England*, whilſt the Arms were ſtill for the moſt part in the Proteſtants Hands, and the Papiſts in no capacity to awe them.

4*thly*. The very pretended *Birth* of the Prince of *Wales* was ſo ill managed, that it was not ſo much as a *well-contrived* Cheat. The very *Papiſts* complained of it, and that publickly in print. There was publiſhed here, (amongſt many others under the late Government) a virulent Paper againſt His preſent Majeſty, entituled, *England's Cryſis, or the World well amended*. To give it the greater Credit the Author pretends to be a *Proteſtant*, and the Evidence of Truth forced from him this following paſſage. *One Reaſon of his* (the Prince of *Orange*'s) *Expedition had at leaſt a ſhew of Juſtice in the Quarrel, I mean the buſineſs of the Prince of* Wales, *which I cannot but confeſs, ſome People managed, as if they deſigned either that we ſhould not believe at all, or if we did, our Belief ſhould be as implicit as to Succeſſions, and Inheritances here, as that of the Romaniſt is in his expectation of Inheriting the Kingdom of Heaven hereafter.*

This

This it is true, they imputed to the Treachery of Councellors and Managers: But when their Zealots writ, and King *James* permitted such Accounts of that matter to be publisht, 'tis a sign the business needed an Apology; and that by God's just Judgment on them, their usual Dexterity failed them in it.

5*thly.* It was a *Peculiar Providence* in this Affair, that King *James* did not adhere *determinately* to any *Counsels* or *Counsellors*, but did things irresolutely, and by halves. I find *Papists* in their Letters to him complaining of this, and cautioning him against it. One entreats him, *for Gods sake not to listen to Trimming Counsellors, whose Aversion to his Religion, and cunning design of spinning out his Life with their* Pian Piano, *put them upon urging to him, that great Alterations are dangerous, when carried otherwise than by slow and imperceptible degrees.* The same tells him, That *nothing causes Irresolution more than a Medley of Councellors of a Different Religion from their Prince.* Yet King *James* could never free him self from this *Medley*: And that is the Reason that his Actions were never of a Piece, and that he commonly spoyled his Business by doing *too much*, and yet *too little*. Thus he ought either not to have brought any *Irish* or *French* into his Army. or made the whole entirely *Papists*; he ought either to have accepted the *French* King's Assistance and Fleet without Reserve, or else broken with him altogether, and declared against him: But by hanging between both, he lost the Affections of his own Subjects, which might have supported him, and the Benefit of Forreign Assistance. His *doing* and *undoing* things had the same effect; In which, and many other particulars, his not sticking entirely to one sort of Counsellors, was to us a great *Providence*.

I must

I muſt reckon it as a Sixth, that the States of *Holland* ſhould, without ſcruple, truſt their *All* into His Majeſty's Hand, and be content to run his Fortune: Which they plainly did in his Expedition. We all know, that the United *Netherlands* are a *Free* People, moſt Jealous of their *Liberty*, and who have done and ſuffered more to maintain it, than perhaps any Nation in the World. And as they are jealous of their Liberty, ſo they are *cloſe* and *wary*, and not apt to venture too much at one ſtake. Now, that ſuch a People ſhould commit the Abſolute Diſpoſal of their *Navy, their Armies, and their Money, the very Sinews of their State*, to one man, and venture all in the ſame Bottom with him, was an unbounded *Truſt and Kindneſs*, as His Majeſty himſelf is ſaid to have expreſſed it to them. They truſted not only *Him*, but the *Winds* and *Seas* for his ſake: And tho' they had ſuch entire Confidence in his Conduct and Faith, as not to ask him what he deſigned; yet the Hazard of a Winter Voyage, where the whole of their State was at once expoſed to the mercy of a Tempeſt, was ſufficient to have ſtumbled them, had not the ſame God that *inclined the Hearts of* Iſrael, *as of one man, towards* David, knit their Hearts to *him*, and made them tender of *his Life* and *Perſon*, where they, without Heſitation, ventured their State.

7thly. It muſt be owned as an Effect of the ſame *Providence*, that King *James*'s *Court* and *Miniſters* was ſo *blinded*, that they could not ſee into His preſent Majeſty's Deſigns, and ſo ſecure, that they would not give credit to the many Advices given them of *theſe* Preparations; of which we can give no other account than that of *Job*, Chap. 5. 13. *He taketh the Wiſe in their own craftineſs*,

tineſs, and the Counsel of the Froward is carryed headlong; They meet with Darkneſs in the Day, and grope in the Noon-day, as in the Night.

8*thly.* I ſhall only mention King *James*'s *Deſerting* his Army in *England*, on which if he had abſolutely caſt Himſelf, and depended on their Fidelity, it is certain, by what has happened ſince, that a great part of them would have ſtood by him. There were enow to make a Vigorous Oppoſition, who were willing to run his Fortune, if God had not Enfeebled their Courage, and put fear in their Hearts. It was this opened the way to one of the greateſt Revolutions that ever happened in that Kingdom, almoſt without a Drop of Blood. Which muſt be owned as a ſingular *Providence*.

9*thly.* It was an over-reaching Act of *Providence* to make that the *Key* to open a Way for our Settlement, which was projected by our Enemies, as the certain means to Embroil us for ever. I ſuppoſe no body doubts, but thoſe who adviſed King *James* to *Deſert* the Kingdom, believe that we could never come to a Settlement without him; and yet the Event proved directly contrary to their Expectation: For his Preſence in all probability had been ſuch a Rub to our Settlement, that it had not been eaſie to get over it. It was indeed ſtrange we ſhould come to a Reſolution ſo ſoon, eſpecially where the Weight of the Matter was ſo great, and the Opinions of Men ſo divided, that in the near equality of Voices, the Wiſeſt could not foreſee how it would end, till Heaven it ſelf determined it. For what elſe could have brought ſuch different Intereſts and Judgments, to acquieſce in the Concluſion.

Neither in the 10*th.* Place muſt we imagine, that *that* ſtrange and abſurd Diviſion of *Proteſtants* in *England*,

gland, into *Jacobites* and *Williamites*, happened without a *Providence*. Whatever Senſe ſome may have of it in other reſpects, we of this Kingdom, muſt own it as a great and ſignal Mercy. King *James* and his Adherents here, reckoned upon a ſtrong and numerous Party in *England*; and were afraid, if they had utterly deſtroyed *us*, that they ſhould have loſt *them*; and therefore in many caſes were oblig'd to bear an eaſier hand towards us, than otherwiſe they would have done. And whatever Favour or Forbearance we received from them, it was intirely due to this Conſideration. This was the Uſe God made of this Faction, and now it has ſerved his Purpoſe, I hope he will extinguiſh it.

11*thly*, God in his *Providence* ſo order'd it, that King *James* found an unexpected Diverſion in *Ireland*, that employed all his Forces till things were ſettled in *England*; and till his Preſent Majeſty had leiſure to break the Enemies Power in *Scotland*; and prepare for the Conqueſt of *Ireland*. Had King *James* on his Landing in *Ireland*, found no Oppoſition in it, but been intirely at Liberty to join his Forces with that Party that appeared for him in our Neighbouring Kingdom, every one is ſenſible, how fatal the Event might have proved: Not only to *England*, but alſo to the Liberty of all *Europe*. But it pleaſed God to find him Work here by an unexpected Oppoſition, which not only *imployed*, but *ruined* his beſt Men; and loſt him ſuch an Opportunity, as never could again be expected. If we conſider the *Places* and *Perſons* that made this Oppoſition, it is a Miracle that they ſhould undertake, much more that they ſhould ſucceed in it. And it looks as if God Almighty in his *Providence* had raiſed them up for that Juncture, and inſpired them with Reſolution, in an extraordinary Manner, to ſhew *his*

Power in *their weakneſs*, and his Care of us, in the Seaſonableneſs of their Undertaking. Our Enemies were very ſenſible of the Unluckineſs of this Accident, as they called it, and curſt *Derry* and *Eniſkillin* as the Occaſion of the Ruin of their Affairs.

12*thly*. It was certainly a *great Providence* to us, that his Majeſty in Perſon ſhould undertake the Reduction of *Ireland*, at a time, and in ſuch Circumſtances, that King *James*, and his Party judged it *impoſſible*: And promiſed themſelves that they had made him ſuch Work at home, that he ſhould rather fear an *Invaſion* from *Ireland*, than think of an *Expedition* into it. But the *Providence* of God, by his ſingle Courage and Reſolution, broke all their Meaſures, and put them out of thoſe Methods, which they imagined ſo well concerted, that it muſt be impoſſible to defeat them.

13*thly*. Can it be aſcribed to any thing elſe than a *ſingular Providence*, that they ſhould miſtake themſelves, and diſregard the Advices, or rather (as they themſelves uſed to call them) *their Orders from* France, ſo, as to put themſelves to the hazard of a *Battle*, when *delay* was ſo much their Intereſt whatever it coſt them, and ſo eaſie to them, had they not been infatuated?

14*thly*. It was no leſs an *Over-ruling Providence*, that an Army ſo well Trained, Diſciplined, and Armed; and ſo advantageouſly poſted, ſhould make ſo little Oppoſition. The Advantage of their Poſt by all Intelligent men, was reckoned above *three* to *one*; and it had been impoſſible to beat them from it, had not the God of Battles enfeebled *their* hearts, and animated his *Majeſty* to an Attempt, that ſeems next in ſtrangeneſs to that of *Jonathans* on the *Philiſtines*: And which perhaps, *only* his Majeſty of all Men living, would have attempted.

15*thly*.

15*thly*. Add to this, the ſtrange *Panick* Fear that ſeized the Vanquiſhed. Tho' their Troops were for the moſt part untouched, and a very few fallen; yet ſuch Dread and Terror poſſeſſed them, as did formerly the *Syrians* at *Samaria*, and *they fled where no man purſued them*. King *James* did not ſtop till he got out of the Kingdom, and his Army fled as fat as the Sea would let them; had they had ſhips, they would have gone all together.

16*thly*. I muſt remark it further as a peculiar *Providence*, that his Majeſties Victory happened at ſuch a Critical Time, that the Peace of *England*, nay perhaps the Fate of *Europe*, depended on it. Had it but been delayed one Week, no body knows what would have been the Conſequence.

17*thly*. The ſaving of this City of *Dublin* from ſo often threatned, and (as both we, and the generality of our Enemies believed,) reſolved Deſtruction, is another piece of Divine Goodneſs: And withal ſo ſtrange, that we can yet give no Account of it, or ſo much as gueſs at what altered their Reſolution. I need only mention this to moſt of my Hearers, to fill their hearts with Admiration, and open their Mouths with Thanſgiving to God, for the Miracles of his Mercies.

18*thly*. And yet there is ſtill behind a greater Miracle and Mercy than this, and which we can hardly think on without Terror, and that was, *the Miraculous Preſervation of his Majeſties Perſon in the Battle*: To whom we may apply what *David* affirms of himſelf, *there is but a ſtep between me and Death*; our danger came nearer, even within a hairs breadth. If there were no dangers & difficulties in Life, we ſhould not be ſenſible of particular Providences: But one ſuch eſcape as this, awakens the Senſe of Religion,

and of Gods Power, more in our Hearts, than many years of even and un-interrupted Happineſs. We muſt acknowledge that all our Lives in him, were at the Mercy of that one Bullet: And 'twas ſurely the God of Battles in his unſpeakable Mercy and Providence preſerved us. If Thouſands of us had dyed, the Enemy would not have cared for us: And notwithſtanding they loſt the Battle, yet they would have counted it a Victory, and their loſs ſufficiently Ballanced by the ſingle Life of his preſent Majeſty. 'Tis certain they would willingly have given their Army for it. And this alone is ſufficient to teach us how to value it, and what thanks we owe to God for preſerving it.

In ſhort, we had not, neither have we yet in our utmoſt view, another chance to ſave *us*, our *Liberties*, *Eſtates* or *Religion*, but this one, of His Majeſties coming to the reſcue of theſe Kingdoms: And his undertaking it has been carried on by ſuch a miraculous Chain of *Providences*, that we muſt acknowledge, it is by the *Grace of God*, that *William* and *Mary* are now our King and Queen. Perhaps they have more viſible reaſons to put *that* in their Titles, than any Princes in Chriſtendom.

Let us therefore own the whole of our *Deliverance* to be a work of God, and aſcribe it intirely to him, without aſſuming any part of it to our ſelves. God in his *Providence* has ſo ordered the matter, that *we*, in *this* place, have had no hand in it, or pretence to it. And as for others, it plainly appears not to be ſo much a work of man, or carried on by humane means, as by the *over-ruling Providence* of God. 'Twas manifeſtly God, rather than the People, ſet our King and Queen on the Throne. The People Obſtructed it as much as they could, by their Diviſions; the Nobles Oppoſed it; the Mighty

ſtood

ſtood up to hinder it; the Nations Combined againſt it; but God had them in Deriſion, and not only delivered their Majeſties from the Striving of the people, but alſo made them their Head. 'Tis He, *the moſt High, that Ruleth in the Kingdom of Men, and giveth it to whomſoever he will.* 'Tis He raiſed up King *William* to be a Deliverer to us. And to ſum up all, 'Tis He that *delivered us from ſo great a death, and doth deliver: In whom we Truſt that he will yet deliver us.* And therefore to him be the *ſole* glory of it.

And now, that God has ſo ſignally appeared for us, let us (which was the *Second* General Head I propoſed) Conſider what Returns we are Obliged to make him.

Firſt, Let us Remember that it was not for nothing that he Delivered us. He had Certainly a Peculiar deſign in ſaving us from the Hands of our Enemies, by ſo many and ſo Remarkable Providences, *even that we might ſerve him without fear.* Let us therefore Employ thoſe *Lives*, *Liberties*, *Eſtates* and *Churches* to his ſervice, that he has preſerved for us, and reſtored to us. Let us avoid thoſe provocations that induced him to bring ſuch Heavy Judgments upon us; and let us Remember, how Eaſy it is for him to bring us to a condition much worſe, than that from whence he delivered us; and aſſure our ſelves, that if inſtead of ſerving him, we ſerve *his* Enemies the *Devil*, and our *Luſts*, he will make his Providence as ſignal in our future puniſhment, as it has been in our preſent Deliverance. It were Eaſy to point out the ſins that provoked God, and Occaſioned our late Sufferings, and the ſame cauſes will always have the ſame Effects.

2*dly*. Let us own God's goodneſs to us in our late Sufferings, how in the midſt of his anger, he remembred

membred Mercy; how he made our Sufferings eaſier to us than we expected, and relieved us ſooner than we could have reaſonably imagined; he continued us amongſt the living, when we expected Death; He gave us Hearts to bear up under our Preſſures, and made us Unanimous and kind to one another; He preſerved us from *Famine* and *Peſtilence*, which we feared, and granted us, for the moſt part, Opportunity of Meeting together, to Worſhip him; and in many things rather afforded our Enemies an occaſion of ſhewing their Malice, and wicked Intentions againſt us, than of Executing them. So that we muſt acknowledge with the *Pſalmiſt*, That the *Lord has Chaſtned, and Corrected us, but hath not given us over unto Death.*

3*dly*. Let us be thankful to *God* for our *Deliverers*, and thankful to them for the great Pains they have taken, and the great Dangers they have run to effect it. This is in a manner all we can return them at preſent, for all the Pains and Coſts they have been at for us; and for all the Generoſity they have ſhewed towards us: Our Enemies having diſabled us in a great Meaſure, either to help our ſelves, or make any Retribution to them. However, what we can do, let us do cheerfully. And let us return at leaſt our hearty acknowledgments and Prayers to God for them: Eſpecially for their Majeſties, whoſe Parts have been *ſo* ſignal in it, that they revive in our Minds the Memories of the Ancient Heroes, the Kings of *England*; the *Edwards*, *Henries*, and (of Queens) the fam'd *Elizabeth*, that made us ſafe at home, and dreadful to our Neighbours. If we conſider *what* we have ſeen the King do in *Ireland*, and *what part* her Majeſty in the mean time acted in *England*; it muſt be our own faults if we are not a happy People under ſuch Princes,

and

and we muſt be very ungrateful both to God and Them, if we are not ſenſible of his Goodneſs in bleſſing us with ſuch Governors; either of which ſeems capable of Governing much larger Territories, than they yet poſſeſs. And I hope as they are *Entitled* to them, ſo in time they will *acquire* them.

4*thly*. Let us ſpare no pains nor coſts to perfect this happy Work of our *Deliverance*: And let us remember that if this had not happened, we muſt have loſt our *Eſtates* and *Liberty*, and perhaps together with them, *our Lives*. Who would not within theſe laſt Three Years have given one half of his Eſtate to ſave the other? And then what great matter if we give half of our In-comes for ſome Years, to Enable Their Majeſties to ſecure the whole to us, ſince whatever it coſt us, 'tis but reſtoring part of what we have ſaved, or had Reſtored by their Means.

5*thly*. Let us not grudge or murmur at the Hardſhips, or Difficulties, with which we may be obliged to ſtruggle for a few Years. No great Cure was ever perfected without putting the Patient to ſome pain; and then why ſhould we expect it? Thoſe that ſaw not what we ſuffered under the Late Government, may think ſome things hard at preſent. But I obſerve that the People of this Kingdom, that ſeem to have the greateſt Cauſe to complain, are beſt ſatisfied: Which gives us reaſon to ſuſpect, that if any complain, 'tis rather from their diſſatisfaction with the preſent Government, than their Particular Uneaſineſs. And I am afraid ſome among us are become like the *Roman* Common-Wealth in the Time of *Sylla*, which as the Hiſtorian obſerves, could neither indure its *Wounds* nor its *Remedy*: 'Tis want of Experience in the World for any one to Expect, that ſuch a great Revolution ſhould be brought about, without Expoſing many to Hardſhips and Difficulties.

Difficulties. But *he that has Patience ſhall ſee the end of his Hope.*

Laſtly, Let us lay aſide all *Animoſities* amongſt *our ſelves*, and all *Virulency* againſt our *Enemies*. Let us be *Charitable* to the Diſtreſſed and mindful of thoſe that have not yet obtained their Share in this *Deliverance*; Let us perform our *Vows* and *Engagements* to God, which we made in our *Diſtreſs*; Let us lay aſide ſelf-Intereſt, and ſet our ſelves to lay the Foundations of a ſolid Peace, in *Piety* and *Juſtice*. That the God of Peace may delight to bleſs us and our Governours; and grant us an intire Victory over our Enemies, a Happy Union and *Agreement* amongſt our ſelves, and Miniſter unto us many more occaſions of Thankſgiving.

FINIS.